1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

CHAPTER II

BASIS OF SUBSISTENCE

177 241 Since the basis of subsistence of the Maricopa and their allies has changed greatly since aboriginal days it is by no means easy to draw a picture of the original food quest. Even before white settlers appeared, Maricopa acquisition of wheat from Mexico had almost entirely displaced the cultivation of corn, and since that day dependence on traders' products has almost obliterated [439] what remained of their original habits.

262 184 The staples of the Maricopa and of the Halchidhoma while still on the Colorado seem to have been identical and used in much the same proportion. There is a possibility, however, that the Halchidhoma cultivated corn somewhat more than their Gila relatives and had access to more fish. In contrast, then, they depended less on mesquite and rabbits. This must remain an inference based on what is known of other lower California peoples, since Halchidhoma informants no longer know precisely what ancestral life on the Colorado was like.

22 ● [243] [462] The Maricopa seem to have depended largely on gathering mesquite beans, hunting jackrabbits, and on fishing. Relatively little corn was cultivated. The picture of the food quest drawn by informants shows that women were occupied every day gathering mesquite beans during the season, while the men hunted hard by for rabbits or fished. The quest was unceasing: "people starved in those days unless men and women kept at it all day long." Kutox maintained that in those days children were undernourished: [146] "a child of two or more might not be able to stand because it lacked food." On the other hand, Bartlett (1852) makes it appear that Pima and Maricopa cultivation was so great as to allow long periods of inactivity.[1]

137 Yet mesquite was abundant in the valley, especially in the

[1] Bartlett, *Personal Narrative*, II, 264. [Text continues on page 50.]

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241 arate patch at the same time as watermelons. The Maricopa and
[171] some of the Yumans of the lower Colorado planted seeds which grew wild locally. Here ïkca'mac, a grass seed, alone was cultivated (see above)."

243 824 Six varieties or colors of corn were named: light red corn (daθi'cahwĭ'ṭ), dark red (daθi'caḳa'ḳ), white (daθi'cxama'l), yellow (daθi'cākwĕ's), blue (daθi'caxavâcu'c), light pink (daθi'ckal,ă'p), and corn with streaked kernels (daθi'caʀuwa'). It was impossible to secure specimens of these, since they are said to be no longer cultivated, with the exception of a single small ear, which I am not sure was a local product. This is similar to the
[171] small ears grown by the Havasupai and known to them as Mohave corn.

243 Corn was planted in little holes scratched with a planting
[412] stick, five or six kernels together in a hole, at a depth of about six inches. It grew rapidly, pushing through the earth in three or four days. The grain was not previously prepared, as by soaking, but an old man creeping along would hold kernels in his mouth where they absorbed some moisture, but solely because he would not want to go back for seed. After the stalks came up, hills were hoed up around them with the same stick.

[614] Corn was the totem of the xavâtca'c sib. Hence they would
243 say, as the first kernels were planted, "You [xavâtca'c] are known
788 all over the world, are famous. Come up strong like that and feed everybody, so that no one will go hungry." I was also told that a man or woman of this sib would be got to repeat the formula, "Put me down in your field; bury me. I will be glad to come up."

412 The planting stick (i"i'xamĭ'ł or i"i'n,ĭmaʀwĕ'lyĭc, "stick for digging") was of cottonwood, about four feet long, two and a half inches in diameter, and flattened chiselwise for twelve inches at the lower end. It lacked the footrest of the Zuñi. My informant insisted on several occasions that they did not have the side-

[177] [a] My informants maintained that modern cultivation has wholly wiped out this plant. Kroeber (*ibid.*, p. 736) mentions four normally wild plants cultivated by the Mohave, among them akaamta which may be the same plant.

2:Bartlett G-6 (1850-1853) 1854
NT15 River Yumans NT15

439 I told them we wanted vegetables, fruit, green
648 corn, and mules; for which we would pay them in white cotton cloth, calico, red flannel and other shirts,
[244] blankets, and trinkets. They generally raise a great many fine melons; but it was too early yet for them. They brought us green corn, squashes, beans, and
● [243 dried peas. We also bought of them some dried
251] corn (maize) for the animals.

648 The culinary department, as usual, seemed to have most attractions for our Indian friends, who formed a double row around the fire while cooking was going on. They also crowded into the tents, and occupied all the space about them. When night came, we expected they would leave; but they stretched themselves out on the grass, and passed the night in the camp.

182 *June 30th.* As the heat was intense, the mercury ranging from 100° to 110°, and as we had very little shade, it was thought advisable to get nearer the river, where there were more trees, and where the men would have a better opportunity to bathe, a luxury which they had enjoyed every day since leaving Fort Yuma. The Indians told me we had better
133 remain where we were, as there was no grass near the
137 river. I felt disposed to listen to them; but such was the desire of the party to be on the water that I consented to go, and gave orders to strike the tents immediately after breakfast.

By eight o'clock we set off, under the guidance of Francisco, and followed by fifty or sixty more of his tribe. After crossing a deep arroyo of sand, which is filled by the river at its floods, and pushing our way